

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, AUGUST 21, 1913

NEW SERIES VOL XV, NO 34

1888

1913

W. M. U. JUBILATE

OUR PSALM OF JOY.

Make a joyful noise unto Jehovah, all ye lands.
 Serve Jehovah with gladness;
 Come before His presence with singing.
 Know ye that Jehovah, He is God;
 It is He that hath made us, and we are His;
 We are His people, and the sheep of His pasture.
 Enter into His gates with thanksgiving,
 And into His courts with praise;
 Give thanks unto Him, and bless His name,
 For Jehovah is good; His loving kindness endureth forever,
 And His faithfulness unto all generations.

Hymn for Jubilate Year—"Joy to the World the Lord is Come."

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THE WOMAN'S HYMN.

By Miss F. E. S. Heck, President S. B. C. Union.

Come women, wide proclaim
 Life through your Savior slain;
 Sing evermore.
 Christ, God's effulgence bright,
 Christ, who arose in might,
 Christ, who crowns you with light,
 Praise and adore.

Come, clasping children's hands,
 Sisters from many lands,
 Teach to adore;
 For the sin-sick and worn,
 The weak and over-borne,
 All who in darkness mourn,
 Pray, work yet more.

Work with your courage high,
 Sing of the daybreak nigh,
 Your love outpour.
 Stars shall your brow adorn,
 Your heart leap with the morn,
 And by His love up-borne,
 Hope and adore.

Then when the garnered field
 Shall to our Master yield,
 A bounteous store,
 Christ, hope of all the meek,
 Christ, whom all earth shall seek,
 Christ, your reward shall speak,
 Joy evermore.

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"INTO LINE."

When the Woman's Missionary Union came into existence in May, 1888, the representatives from Mississippi hesitated about pledging the co-operation of our women. But upon returning home, and consulting with the State Board, the wisdom and need of organized, consecrated womanhood was fully realized, and the following telegram was sent to the Woman's Missionary Union headquarters located at Baltimore:

"Mississippi Baptist women wheel into line."

July 18th, 1888.

(Signed) Adelia M. Hillman,
 President Central Committee, Mississippi W. M. U.

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THE JUBILATE YEAR.

A quarter of a century lies behind the Woman's Missionary Union. With bright faces and warm hearts we have entered upon the celebration of our twenty-fifth anniversary. A whole year is not too long to express our gratitude for the abundant blessings of the past and the abundant promise of the future.

The close of our twenty-fifth year marked the jubilee of our yearly gifts. With strong and enthusiastic determination it was resolved to give through the societies in 1913-1914, to the work of the Union, over \$315,000.00.

The jubilate offering of praise for our twenty-five years of prosperity, there began in St. Louis, May, 1913, a series of Southwide celebrations which will extend throughout the year and be observed in cities, towns, villages, hamlets and country places from Maryland to Florida and from South Carolina to New Mexico.

The objects of these celebrations will be sixfold: To gratefully review the past; to renew our personal consecration; to plan for a permanent increase of regular gifts, through regular channels; to regular mission work; to have behind in each community some new and enlarged form of personal service as a lasting monument of the jubilate year; to enlist a new number of new workers; to gather from individuals, according to their several ability, a great memorial gift for the two great gifts now being raised by the Southern Baptist Convention—the Judson Centennial fund of \$1,500,000 for permanent equipment in foreign mission fields and the church building loan fund of \$1,000,000 for home missions.

Thus marked by joyful praise and joyful gifts, the year 1913-14 will make a worthy beginning for our second quarter of a century. With such a past for our encouragement, with such a present for our service, with such a future to inspire us, with such a God to lead us, no one dare prophesy how large will be our record at the close of the next twenty-five years. It is ours to shape today to high and holy uses and to thank God to make each day that follows nobler than the last.

Fannie E. S. Heck,
President W. M. U.

JUBILATE.

An old song in the old time hymn books that our grandmothers and grandfathers sang from birth with these words, "The year of jubilee is come." Our sisters have given a word to mark the 25th year of organized woman's work of similar character. It is a great occasion that has come. Its appeal is one of joy, joy in the Lord, joy in His service. It proposes to forget the things that are behind and to stir the hearts of men for a larger work, for greater love. The spirit of victory is in the air. The forward look from the mountain top where we stand this year sweeps a horizon that means a missionary enthusiasm that shall compass men and women of every nation, kindred, tongue and tribe, a vision like that which the revelator describes when he saw the great white throne, and Him that sat thereon, and the mighty hosts gathered around, and heard the swelling chorus from ten thousand times ten thousand, and thousands of thousands, singing the new song of Moses and the Lamb. I believe that I shall join in that song, but I would not dare to think of singing there, without a heart sympathetic with the occasion. I want to remember then that when the work was on that brought these millions to Christ, I was in it. I shall be happy to see them all, washed in the blood of the Lamb, but will the King blame if first I greet some of the loved ones of my own home, some of my own church, some of my own town, some of my own loved Mississippi, from the churches that I have toiled along with others in our State mission work to build up?

A. V. Rowe.

A PROPHECY OF GROWTH.

Mrs. R. B. Gunter.

In his "Vision and Task," Dr. Slocum said: "Kipling tells the story of an explorer who blazed out an empire of rich country beyond the ranges, and then went back and allowed others to occupy, saying in the spirit of great renunciation: 'It's God's present to our nation.'"

We have heard the history of our Union, of the noble work and the splendid achievements of those "laborers together with God" who blazed the way and with His help and guidance have laid so firm a foundation, and our hearts have been made glad. We have contrasted in our thoughts the timid gathering of a handful of women in that first meeting in Richmond with the magnificent and representative gathering at the recent meeting in St. Louis, and our minds leap forward to great thoughts of growth. Miss Heck, in her prophecy of growth on Jubilate Day, said: "Those who have had part in the Union since its first stone of its foundation was laid, and who year by year have toiled with pain and prayers that it might grow towards a building worthy the praise of the Master-builder, present it to you."



MRS. R. B. GUNTER

"It is a solemn legacy—an obligation which calls for fulfillment. It is no more lost or gone than is lost the deep-laid foundations of the magnificent cathedrals between whose corner stone and sky-piercing spire intervene four centuries. Foundation—far hidden—stones, quarried by a thousand hands, pebbles unnumbered lying close, unseen in impenetrable darkness; statues glistening far up in sunlight, up and up to the shining cross upon the highest pinnacle, all are one, bound in one great, interlocked, interdependent whole to one great end.

"But the foundations first. In it is the forecast of the building to be. Go round it, note its dimensions; its depth, its solidity. Is it intended for a holiday booth of 'wood, hay and stubble, or a permanent building of high towering and imperishable marble and stone? Those who have known the Union from its beginning, having seen it rise, stone by stone, unhesitatingly pronounce this foundation worthy of the greatest, richest structure with which the Christ-love of Southern Baptist women can crown it in the long years to come. They entrust this foundation to you. A little longer

their hands with yours shall build upon it, but though they be with you, five, ten, twenty years, they charge you—you, the women of the present, and you, the women of the future—that you build upon it worthily, that you make their visions realities, that you give new beauty to their thought and pass beyond their hopes as the flight of the arrow is passed by the lightning's flash."

Is it not truly fitting that Miss Heck should make this presentation speech to us? She was present at that first meeting, and has been so closely associated with the work ever since, and is one of our greatest future builders. She links the past to the present, the present to the future as she plans with big visions for the erection of the superstructure on this good foundation.

Dare we prophecy definitely how the building will progress and what it will be like? Without divine inspiration we cannot. But we may express our hopes that God will permit us to do vastly more than our minds can now compass; and He will permit us, if we adhere to our motto which adorned the banner borne by a Mississippi girl in the Jubilate procession: "Our best for God! Our best for God!" Can we realize what a very big thing we say in that?

Our gift of twenty-five years ago was only one-tenth of what it is this year; then might we not say that we may again multiply by ten and make it \$3,000,000 instead of \$300,000? But that would not be right, for now only about one-tenth of our Southern Baptist women are enlisted in the work. Shall we not go forth to get the other nine-tenths? And then with all that host of women would we not be ashamed to multiply by only ten. When the women of our lamented 13,000 unenlisted churches shall be informed and shall unite with those already in union we shall hear no more of dead unenlisted church; they will immediately wake up along other lines.

Suppose we should dare presume to hope that our 455 Woman's Missionary Societies in Mississippi should grow to 1,517, one in every church, and that this number should be multiplied by four or five for all missionary societies for children and young women. We could not then say that it is all that is possible, for who knows how many Baptist churches there will be in Mississippi in 1938?

Of our Mississippi societies, 140 are engaged in mission Sunday Schools, seven are engaged in mothers' meetings, thirty are engaged in cottage prayer-meetings, thirty-one are engaged in doing hospital work, thirteen are engaged in looking after prisoners, forty-two are engaged in relief work, five are engaged in clubs for boys and girls, five are engaged in working in sewing schools, four hundred and forty are engaged in visiting for church or Sunday School, one hundred and forty are engaged in visiting shut-ins, twenty-six are engaged in doing rescue work, three are engaged in night schools, five are engaged in conducting cooking schools, eleven are engaged in working for immigrants, nine are engaged in distributing good literature, sixty are engaged in sewing for the poor, one is engaged in conducting a night school for negroes, one is engaged in conducting club work for shop girls, six are engaged in helping to educate orphan children.

If some of these could be multiplied by 10, some by 100, and some by 1,000, we women in Mississippi would no longer look upon personal service as a new thing, about which we know little.

When we compare our present equipment with that of even ten years ago and look at our splendid corps of noble workers, many giving their full time to the work, when we realize how much better methods we have for "information, co-operation and publicity," also that we have not the prejudice to overcome that we then had, we might think how easily it could be done. But organization alone does nothing. All this growth toward which we look must come not because of the W. M. U. auxiliary to the Southern Baptist Convention, not from the W. M. U.

auxiliary to the State Convention; not from W. M. U. auxiliary to the Lebanon Association or any other association, not from a W. M. U. society, but it must begin and be carried forward by us as individuals with all the organizations to strengthen and aid. And while we are being just individuals will not somebody help gather together and train the boys? Somebody must. Miss Heck says: "Surely somebody must."

Efficient as is our equipment, it will grow and enlarge as we as individuals give ourselves to God and to His service.

The Union's Missionary Monthly will come to us now with news from Southern Baptist women on every field; the children will have their very own pages; the young women may read what other young women at home and on foreign fields are doing. (Will there be anything for the boys?) There is a hope that there will be 50,000 subscribers before 1938.

I quote the following paragraph: "It would be worse than useless to deny that the whole thought concerning woman's life is changing. It behooves Christian women to hold fast to that which is good; to carry with them whatsoever the drift of tides, beyond their control, may bear them; their loyalty to God; their high ideals; their honesty; their modesty of thought, and dress and deportment; to make the line that divides them from those who do not serve Him clearer than it has ever been; and to make each new privilege a new opportunity to turn all thoughts toward God. So the broader sympathies and reading, and the wider outlook should seek His point of view. It will come to be that Christian women everywhere will be eager for mission knowledge; they will form in groups for continued missionary study, as now in clubs to study new or ancient literature; every public library will have at their demand a missionary alcove and the lives of missionary heroes will be as familiar as that of Bismarck; and the Chinese revolution will surpass the French in interest. When is this so? Shall it not be before 1938?"

May God send us wise efficient leaders for our Sunbeam Societies. We are justly proud of our 727 new societies, but the mere fact that they are organized will be worth very little if these infant societies are not fostered by careful, loving, patient leadership. In many of our churches the Sunbeam Society is a sort of orphan passed around from one to another, each one glad to hand it on. This will continue to be true until the mothers are informed about the work and come to know what it stands for and realize its importance. This must be true whether they do the work of leading or not. These other mothers who have no children of their own but must mother other people's children, make splendid leaders. In 1938 these children will be the delegates to the Southern Baptist Convention. They will make splendid reports on the different phases of W. M. U. workwork. Some of them will be bringing reports from the foreign fields. May we not refuse when God calls us to leadership in this work; and in 1938 we may have multiplied our number 2,712 (in Southern Baptist Convention) by ten, for the number of churches will then be increased, and in membership and efficiency may have increased ten fold. Then will the problem of the young women's societies be solved and they will find leaders from their own well trained number.

Then instead of having 47 in our training school might we not have 470? Read the training school report on pages 50, 51 and 52 of W. M. U. Southern Baptist Convention minutes and see what splendid, solid, telling, helpful work it is doing even with limited equipment and we can but wonder what it might do with all things needful. "Just before Moody's pen dropped for the last time from his fingers, he wrote: 'If God is your partner, make your plans large.'"

Across the foundation of the Union one motto stands out beyond all others: "Workers together with God." Then instead of saying, if

He is your partner in this training school, make your plans large, let us say, "He is our partner in this training school and we will make our plans large." Some people get the idea that our training school is only to train girls to become foreign missionaries. But of these who attend and who will attend in the years to come, the larger number are not to be foreign missionaries. There will be those who would do better work in their own churches, Sunday Schools and communities. There will be those who will volunteer to go forth to travel here and there as central committees shall direct. There will be those who will be leaders of mission study and Bible study classes and schools; there will be those who will become the strong, helpful and efficient wives of our serving laymen, and of our pastor-teachers.

And may we not hope that our Mississippi Woman's College (ours in that it belongs to our denomination) with all of her present hopes realized (and others which she dare not even now hope) with her buildings added unto, her administration building completed, her library building finished and her library grown large—everything equipped in every way to take care of and educate four or five hundred girls and those girls present—we trust that all these things are in store for her—and may we not hope that she will send many of her young women for the special training to our training school.

We shall join hands with the women of many lands and some day with all lands, in our Missionary Union work. We shall wake up in this prosperous era for the South, in the Jubilate year and we shall multiply our gift-thoughts by ten and make them tens where they were ones, hundreds where they were tens, thousands where they were hundreds. Many of our women will have substitutes on the foreign fields or in city slums. Hundreds of our societies will have their own missionary. "Thus it shall be shown whether Southern prosperity is for self or service." Miss Heck says: "No effort is made to unfold before you the completed building. One's eyes lack power to trace its finished summit against God's sky. There has been traced in hurried outline only that part of a whole whose completion shall reach into years, which you may rear from the close of twenty-five years, to the close of fifty, which you may build between Jubilate and Jubilee."

But beloved, we can never build if we depend only on our sure foundation, our splendid equipment, or our bright outlook. We must go forth to possess the land which God will give us and gather in the building materials. Kipling's explorer, after he had said, "It is God's present to our nation," added, "Anybody might have found it, but—His whisper came to me." Through cheerless wastes and blistering deserts; it was the whisper that led him on. "Something hidden. Go and find it. Go and look behind the ranges. Lost and waiting for you. Go!"

If we would have part in God's work we must respond to His sure call when it comes to us. At the Convention when several speeches had been made on the Judson Centennial, Dr. Ray told us that they had asked Dr. H. A. Porter to gather up the fragments, and wrap them into a taper to bind about our hearts. I want to borrow two thoughts from Dr. Porter's splendid speech: "There was a man sent from God, whose name was William Carey, who had great thoughts, attempted and accomplished great things. There was a man sent from God whose name was Roger Williams whose call was to win soul liberty, and he spent his life for the cause in which he believed. There was a man sent from God whose name was Adoniram Judson who heard the Macedonian call a million fold increased and gave himself in answer to the call." In conclusion, Dr. Porter said: "We are now at Kadesh Barnea, in this great foreign mission work of ours." Shall we wander as did Israel, and must God raise up others?

And as we women of the Southland look at

the tasks ahead of us, do not they seem as giants? Shall we say, "Let us go up at once and possess the land, for we are well able to overcome it?" God forbid that we should say, "We be as grasshoppers." If we do not respond to the call, God will permit someone else to do what we should do and we shall be deprived of the greatest boon and blessing that comes to mankind, that of service fitly placed. Many of us, no doubt, look at a deeply spiritual preacher like Dr. Porter who wields such wide influence, a noble woman as Miss Heck doing so much for God, or Miss Mallory who in her charming manner loves people into serving better, or at our own beloved state workers, or the great preacher, George Truett who speaks to the soul of man, and we say if God would only permit us to do great things of far spreading influence, how happy should we be in His work. But how did they answer the call? As some of us do, by saying, "Yes, I want to do something for you, dear Lord, for you've done so much for me, and anything I can do I'm willing to do, but you know I can never lead a public prayer; I just can't. I can't do visiting for the church. I'm not fitted for that sort of work. I can't organize a cottage prayer meeting. Oh, no, I can't lead a Sunbeam, and I never could nurse the sick. Why—I can't lead a mission study class, but if you'll only give me something I can do I'll be glad to do it." We know they did not answer thus.

May we know that service is not easy and may God help us not to mind whether it be easy or not. If it were easy, it would never be the power for development which it is. And God help us to understand that every impulse for good that comes to us is meant to be transmuted into service." I quote these illustrations that we may better understand. "We see Moses and he burning bush in front of him and we say, 'O blessed Moses, to see the bush burning and unconsumed and to hear the voice of God!' But we do not know the meaning of the burning bush till we follow Moses to that race of slaves in Egypt. The bush blazed and God spoke, because He wanted a man to go and break the shackles of Israel in bondage. We see Jacob with his head upon a stone, dreaming and having a vision of the angels of God coming and reaching from heaven to earth; we fail to get the message until we follow Jacob to the next morning when arising from his sleep and his vision he registers a vow that henceforth he will give God one-tenth of all his income. We see Isaiah in the temple and the throne of God high and lifted up and His train filling the temple, and Isaiah having a visit from God and the live coal touching his lips and learn of his glorious experience and we say, 'O fortunate Isaiah, would that we might have such wonderful experience!' But we do not get the view of his ministry to men until we listen to the voice of God which says, 'Whom shall we send and who will go for us?' And Isaiah replies, 'Here am I, send me.'"

And when Paul on the road to Damascus has a vision of the risen Christ, we say, 'O privileged Paul!' But we miss the lesson till we hear Christ's voice speaking to Paul and saying, 'I will send thee far hence to the Gentiles.' God will take care of the completion of His great buildings and the results, if only we may realize the depth and height and breadth and strength of what it means to have the privilege of serving Him, and be not disobedient unto the heavenly vision."

Laurel, Miss.

The Baptist Record

Capital Nat'l Bank Bldg.—Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI
—by the—

Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When the time is out, if you do not wish paper continued, drop a card. It is expected that all arrears will be paid before ordering paper stopped. Objections, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

HOW THE WOMEN DO THE WORK.

Who said something about the women having the special gift of speech? Milton was a great scholar and knew several languages, but refused to teach his daughters any of them. The reason he gave was that one tongue was enough for any woman. If we may be permitted to wedge in a word on this subject, it is to the effect that while the men have been talking volumes, the women have been setting a good example of quietly bringing things to pass in our mission work. They seem to have been "sawing wood and saying nothing." For instance, while men have been pouring forth the hot lava streams of oratory from their volcanic conventicles from time to time on the subject of systematic giving, the women have gone quietly to work to do the thing and if we men had seen enough they would show us how it is done. The churches, the pulpits, the associations, the conventions and the newspapers have afforded the men a fine opportunity to pour forth their perverted pyrotechnics of oratory on the necessity of system and business in giving and then come to the last month of the convention with their backs breaking under a monster, not having to call on heaven and earth to save them at the critical moment; and then acknowledge we couldn't do it. The women in the meantime are regularly bringing in their nickels and quarters and dollars every month in the year and when they pull up at the end of the year show about one-third of the total amount for missions was given through their organization. While the men were talking systematic benevolence, the women were practicing it.

Again we have been preaching and talking over time about "information." We have insisted that we will never do anything worth while until the people are informed. While our big preachers and big laymen were having conventional counting rostrums and giving the world sentimental platitudes about the need of teaching the people on the subject of missions, the women were busy getting their lesson in the missionary catechism, studying the tracts furnished them from headquarters, and reading The Baptist Record to see what the living Lord is doing today among the people and among the nations of the earth. The men talk about the necessity of information, and the women are informing themselves. While the men are trying to manufacture gas, the women are bringing in the stove wood.

Again the men are making a great noise about "enlistment." We have organized a "movement" of some secretaries and are raising the wind in a few favored centers with enlistment as a war cry. From the noise made in some quarters you would think that a whole army is in the field to get volunteers or force conscription. Here's wishing much success to even those who make the most noise. In the meantime the women are inquiring around

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Thursday, August 21, 1913.

among the churches to see how many titheers there are and how many more they can get. They are doing the work of enlisting. While the voice of the masculine enlister has not yet penetrated the jungle of the unenlisted, the secretary of the W. M. U. is going up and down in the State quietly organizing new societies and confirming the faith of the old ones. Little drops of water, little grains of sand—these make the mighty ocean and the beautiful land. Come, brethren, let alone the windmill and take a turn at grinding the corn.

P. I. L.

TO THE SISTERHOOD.

Dear W. M. U's:

Through the kindness of Dr. Lipsey, editor of The Baptist Record, we are again presenting you with a special issue of our State paper, which we will call our Jubilate number.

In every life there stands out a day marked by some special event of great interest. The people of Old Testament days were noted for celebrating anniversaries. When God showed them special favors, giving them needed blessings, they always remembered to keep the anniversaries in a manner that would teach their children that they were thankful to God, and remembered his love and care for them. The story of the Passover is still told by the faithful Jew to his children, and the special care of God is impressed on the young minds in a way that will stay with them for life. So, we, the women of the W. M. U., are celebrating our twenty-fifth anniversary, as an organized body. At Richmond, Va., in May, 1888, the Woman's Missionary Union came into existence. Since that time our women have been praying and working for the Master in an organized way. God has wonderfully blessed our efforts. Our societies reach in number something over 11,000 and our gifts have grown step by step, until this year they amount to over \$390,000, and the Union reports directly to the Southern Baptist Convention.

While we rejoice in our achievements and thank God for help and guidance, there is still much to do—the fields are still white and the cry is still coming to us for more harvesters.

Dear sisters, while we are singing songs of praise and thanksgiving for what God has done, let us unite in one great effort to do more in the future than we have done in the past. Let us keep in mind this text: "I can do all things through Him that strengtheneth me."

Whatever of success this Jubilate number reaches, whatever pleasure or profit it may bring to our readers, we wish our faithful and efficient secretary, Miss Lackey to have. She has done the work.

Mrs. T. J. Bailey.

WE WILL TRIUMPH IN THY SALVATION, AND IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS—P. 205.

In just a little over two months our State Convention will convene. It is the purpose of the W. M. U. to hold one Jubilate session during our meetings. The program for the same will shortly be announced. But one feature of that program is already planned for—that of having a processional of associational vice-presidents, each bearing a banner to represent her association, just as we had State banners to represent the different States of the Union at the Southern Baptist Convention at St. Louis. This feature of the program is not altogether the planning of the State Central Committee, but is rather the carrying out of the plans of the W. M. U. Jubilate committee.

A word of explanation is perhaps needed in regard to these banners. They are in no sense used for the purpose of making a gaudy display. Such a thought as that would not only discredit us who hold it, but—to put it as mildly as possible—would be most disrespectful to

our sisters at headquarters, who after many months of earnest prayer and hard study, devised this manner of expressing our joy and thanksgiving for our twenty-fifth anniversary.

The request went from your corresponding secretary's office sometime since to the vice-presidents of the associations, for each to select colors for her associational banner, and if she cared to assume the amount till her association met, to send the price of the banner, which is \$1.40. A number of the vice-presidents have responded; and the note of gladness sounded in each reply showed how heartily each approved of the plan.

From others we are yet to hear, and we trust this call will be sufficient to urge all to respond speedily; for it will take some time to prepare the banners.

To sisters in associations where we have no vice-president, we ask that some society will feel sufficient interest to select colors and send in for a banner that your association may be represented in the procession at Columbia. Sisters, let us all wheel into line. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps. 60:4.

Margaret M. Lackey.

SPECIAL SEASONS OF PRAYER.

This coming Christmas when the members of the various organizations lay aside their Christmas offering, many will bear in loving memory Miss Lottie Moon, who, in 1889, first suggested the giving of the Christmas offering for China. It can only truly be a Christmas offering if it is laid aside before any other gifts are bought at that season, thus "putting Christ first." To this end, the envelopes should be distributed early to each member and to all who can be enlisted.

These offerings will be brought in during the January week of prayer for world-wide missions, January 4-11, 1914, at which time programs of the following subjects will be studied and be made the guide to prayer:

Theme for week—"Permanent Missionary Equipment."

Sunday Morning Sermon—"The Permanency of World-Wide Missions."

Sunday Afternoon—Topic for women's program, "The Master Builder."

Sunday Afternoon—Topic for Sunbeam program, "The Children's Chance."

Monday—"Caring for Our Own."

Tuesday—"Work in Behalf of Woman."

Wednesday—Topic for women's program, "China."

Wednesday—Topic for young women's auxiliary, "Preparing for the Great Physician."

Thursday—"Churches Abroad."

Friday—"Preparing the Preachers."

Saturday—Topic for women's program, "Publishing Glad Tidings."

Saturday—Topic for Junior Young Woman's Auxiliary Program, "Through Hospital Walls to Christ."

Saturday—Topic for Royal Ambassadors, "Building for Boys."

Then when the beautiful springtime comes, the time of home-making among the birds, the thoughts and prayers of the Union will be turned toward the week of prayer for Home Missions. Some organizations feel that if they observe the January week there is no reason for observing the one in March, forgetting that upon the success of the work at home largely depends that on the foreign field. The standard of excellence makes no such distinction, but encourages every organization to observe each of these seasons by making it a requirement to reach the roll of honor.

The week of prayer for Home Missions this convention year is March 1-7, 1914, and during it the following program will be followed and the thank offering ingathered:

Theme for Week—"Home Mission Foundations."

Sunday Morning Sermon—"Home Missions—the Missionary Keystone."

Thursday, August 21, 1913.

Sunday Afternoon—Topic for women's program, "A Heart-to-Heart Home Mission Inventory."

Sunday Afternoon—Topic for Sunbeam program, "Care for the Children."

Monday—"Back to the Country."

Tuesday—"Adequate Church Buildings."

Wednesday—Topic for women's program, "Shares in the Building."

Wednesday—Topic for Young Woman's Auxiliary program, "From Mountain to Mountain."

Thursday—"City Conditions."

Friday—"Foundation Centers."

Saturday—Topic for Women's program, "Training Women Workers for Foundation Work."

Saturday—Topic for Junior Young Woman's Auxiliary program, "Schools that Count."

Saturday—Topic for Royal Ambassador program, "Indian Thoroughbreds."

A TOAST TO THE WORKERS AT HOME.

Mrs. B. D. Gray.

It has been said that if God should send two angels to earth, the one to rule a nation and the other to sweep the streets of a city, they would feel no inclination to change places.

The eye of the Master is upon all His people; and unknown missionaries will receive double honor and even greater reward from Him.

In the words of another let me say: "If the world has a message today it must tell it to a woman; for only the women are listening. If any man has achieved greatness in any sphere in life God first covenanted with a woman for his greatness and that woman was his mother. And if perchance later in life he is strengthened by another influence it comes from another man's sister—his wife."

Woman's influence in the world is in direct ratio to her strength of character and the distinctiveness of her personality. Christian woman's first impulse has ever been to safeguard the home. In the march of the centuries she is still true to her trust for whenever she links her heart and brain to that of other women in organizations that look to the conservation of health, life and liberty of the oppressed, she is primarily safeguarding her own home and loved ones. Speed the day when woman's unselfish love for woman will girdle the globe. But especially would we pay our tribute of love to the workers at home who are struggling with the problems that confront us as a nation. When we know that 250,000 immigrants came to our shores last year who could neither read nor write in any language we are appalled by the danger to our civilization. All hail to Miss Rosamon, of St. Louis, in her work of industrial education and to all the faithful ones by land and sea who work and watch for the dawning of the new day. We dare not think of the fact that 90 per cent of New York's East Side children never hear English spoken in their homes.

When we think of the 400,000 Mexicans in Texas we salute the untiring workers along that line—the Rio Grande—as they labor for a Christian education. When we think of our mountain tops and our silent workers there—silent to us because we dwell too far below the mountain top to catch the busy hum of the voices in the work shops, we thank God for the pure Anglo-Saxon blood that must be our future safeguard against invasion of foreign ideals. So called progress is erecting Buddhist temples on our shores and many of the idols are finding worshippers among us with the trend toward changing ideals.

With Unitarianism sweeping in upon our young people, the Occultism of the dying East fastening its fangs upon us in the general laxity of thought that is pervading the so-called ethical millennium, we have need to listen to the tread of the nations and to listen with alarm. Let us renew our faith in God's word of promise and as we close the first 25 years of united service let us by linking hands, form the

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human chain that will reach from mountain top to seashore in our unity of purpose to save America for Christ, that America may help to save the world for Christ.

LIFE AT THE CENTER.

Are you discouraged? Do you feel lonely? Are you in danger of believing that nobody cares but you? Do you sometimes question whether missions are doing much after all?

Then put everything down. Pack your grip. Take three or four days "off." Go to your associational meeting, the missionary institute or the annual session of your State union. Don't be a wet blanket. They put out missionary fires. Be a morning dew. It covers the earth with life and beauty.—From 1912-1913 Year Book.

WHY I WISH TO ATTEND THE TRAINING SCHOOL.

By Elizabeth Kethley.

Providence permitting, I shall enter the training school at Louisville, Ky., in October. My reasons for going are:

First, because I need a thorough, systematic study of the Bible which I can get there.



MISS ELIZABETH KETHLEY

Second, because of the practical training which may be secured there in various forms of mission work.

Third, because of the association with those whose interests are along the same line of work as mine.

PERSONAL SERVICE CONFERENCE.

The discussion of personal service in the general meeting will probably present many avenues where personal work is much needed. It is almost impossible to make suggestions suitable to all communities. Each has its special needs which are best understood and can be most wisely met by its own people. Merely to suggest what may be done, we present the following:

Sunbeams may find a field for work in ministry to sick and crippled children. Those in the country can raise flowers or seeds to be shipped to city hospitals or Christian workers for distribution. State or Associational Sunbeam leaders will furnish names and addresses of shut-in-children. Pictures may be cut out, mounted on good cardboard, so that they may be easily handled by weak little fingers; broken toys may be mended and given to destitute children. The Royal Ambassadors should emphasize the

spirit of comradeship for poor, neglected and unfortunate boys by choosing such boys to whom they may loan books, give an occasional treat, instruction if desired, and, if at a distance, write frequent letters. Leaders could endeavor to furnish names of boys who need just such simple friendliness. A week on a farm would mean much to a boy of the streets, and a visit to town would rejoice the heart of the country-bred boy. The foreign boy and the negro boy will gain immeasurably by a little thoughtful and supervised attention from the more fortunate because such work embodies the spirit of Christ.

Junior Young Women's Auxiliaries and Young Women's Auxiliaries may advise each member to seek out a neglected, lonely or needy girl to whom she may be a real friend, teaching her to sew or do fancy work, to draw or paint, loaning books and magazines or giving music lessons. Clubs for factory girls may be conducted; kindergartens for poor children and day nurseries for wee tots whose mothers go out to work, and a story hour for children may be held several times a week. Volunteer nursing may find a place and outings given to little folks who know but little freedom. Musical clubs for chorus work could be successfully conducted in some communities.

Women's missionary societies may combine in a city of from ten to fifty thousand or more to pay the rent of a house in a needy district and volunteer workers from each society could take charge at convenient hours. Here such work as is done at the Settlement House in Louisville could be conducted, if not on so large a scale, at least with great benefit. Here mothers' meetings (see the Homemakers' mission Sunday Schools (see "Manual of Personal Service"), clubs for boys and girls, day nurseries, etc., may be successfully carried on. Cottage prayer meetings are spiritually helpful.

For the small town no better movement can be started than a meeting for mothers (see "Homemaker"), although other necessary work will press its needs. A rest room, comfortable and airy, will be much appreciated by farmers' wives on their shopping days in town. A committee of young girls may care for the children while the father and mother are occupied with business and buying.

Women in rural districts can meet once a month to sew for the poor. If there are none in the neighborhood, let them co-operate with their sisters in town and city by sending to them for distribution renovated clothing, preserves, canned vegetables, dried fruits, rag carpets, etc. To entertain jaded mothers and babies for a week in the country would be a beautiful deed.

Take Mothers' Day, the second Monday in May, a feature by asking every one to come to church wearing a white flower in honor of their mothers, these flowers to be collected later and sent to the sick. The families of prisoners, most pathetic in their appeal, should be tenderly ministered unto whenever found.

In many country districts foreigners or negroes, or both, are found. Some work for them, such as mothers' meetings, mission Sunday Schools, industrial schools for children, cooking classes for girls, manual training or carpentry for boys, will be uplifting.

More important than all other effort is to find the causes of sin, destitution, ignorance and difference to religion and remove these causes.

There are many propositions offered to give more efficient service to our country churches. It must always be remembered that each church is a unit and controls its own affairs. The thing we need is men who will do hard work on small pay—doing the work for the glory of God and the uplift of the people.

OUR SPIRITUAL NEED.

Consecration to a New and Higher Missionary Endeavor.

Mrs. John L. Johnson, Jr.
The spiritual need of today is a deeper personal consecration. Saul of Tarsus did the great work among the Gentiles after he unreservedly asked, "Lord, what wilt thou have me to do?"

How can we attain to this personal consecration? Christlike praying in secret is the secret of Christlike living in public. I believe that the best step is the daily feeding of the soul by reading God's word, and by communion with Him in prayer.

We try to keep house without a kitchen for we know that the body must be fed, if we would be fit ready for service, but how many of us try to do God's work without a quiet spot, or even a quiet hour for the nourishing of our souls?

This incident was brought to my attention recently by a mother who has been trying to observe the quiet hour, a morning watch.

One Sunday morning her duties seemed so urgent that she felt that she could not spare even a few moments. She was busy with the household duties, and as the dressing of the children for Sunday School was being carried on, too, small calamities began to occur. Mary could not find her sash, which had never been kept in one place; James accidentally turned the hose on Robert who had already been dressed for Sunday School, and the toddling babe stepped backward into a pan of water on the floor—and the mother who had only her frail human nature at this moment of irritation spanked the babe, realizing in a moment that she had made a mistake as did also the children.

Would not these small worries have occurred if she had begun her day with the communion with God? I cannot tell; possibly so, but the difference would have been that she would have had the God-given wisdom and patience to help her, and instead of displaying to the children a weak, nervous mother with an uncontrolled temper she would have held up before them a wise patient mother whose influence cannot be overestimated.

"We kneel and all around us seems to lower;
We rise and all the distant and the near,
Stands out a sunny outline, brave and clear;
We kneel how weak! We rise how full of power."

Have you time for a watch like this? I believe it depends entirely upon the individual choice, not upon anyone's "peculiar circumstances." I once knew a dear little mother who got up every morning while the other members of the family were asleep to make over some yeast for bread that the children might have rolls for breakfast; mothers, cannot you make some sacrifice to give your children this bread of life?

An old man once said to me, "You have a great responsibility resting on you; you are responsible for how those children turn out." I said, "But I know good mothers and fathers whose children have turned into wrong ways." He said, "Do you know that those mothers and fathers daily read God's word with those children and daily prayed for them?" I replied, "I guess they did; they were good Christian people." He answered me, "But do you know it?"

How many of us that the world would term "good Christian" people do not do that for our children? How many do not do it for ourselves?

I knew a young woman who is a student volunteer who told me that she had her first impression of wanting to be a missionary when she was a child so small that her mother had to put her in bed at night, and as they knelt together they prayed for the foreign fields, and she, taking a group of Chinese children in the Foreign Mission Journal, put a pencil mark

around one as a special object of prayer for her.

How many of us send our children to Sunday School and Sunbeams? Have you ever read in the Bible how in olden times they brought young children unto Him and He took them up in His arms and blessed them. They did not send them to get this personal touch with the Christ. Let us take up the task anew of literally bringing our children to the Savior. We organize and organize and organize, and I believe organization is necessary, but we do not read "I can do all things through organization," but "I can do all things through Christ who strengtheneth me."

Benjamin Harrison said, "The greatest need of the foreign field today is a revised and consecrated home church." Our spiritual condition at home is the reservoir which lends the force to carry our gifts and prayers to the uttermost parts of the earth.

"Be what thou seemest; live thy creed,
Hold up to earth a touch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine."
Hattiesburg, Miss.

MISSION STUDY IN ROYAL SERVICE.

Miss Emma Amos.

In bringing this subject before you, no attempt will be made to define the mission study



MRS. JOHN L. JOHNSON, JR.

class, nor to suggest aught as to how one should be conducted. Limitation of time suggests that we confine our consideration of the subject to "The successful mission study class—(1) its value; (2) its possibility; (3) its possibilities; (4) book choosing."

One approaches the subject with large interest. A great book is the life-blood of a great spirit. Missions today mean the giving of many lives. A group of women in mission study suggests the untold strength of unity and limitless inspiration. At this point one faces the question: "Have we, as a Union, to any appreciable degree, considered the value and the possibility of the mission study class?" If not, today were none too soon to begin.

A "hurry letter" sent out the other day to a score of mission study classes brought back a speedy score of replies. "What is your thought (1) as to the value of a mission study class? (2) as to the possibility of a successful mission study class?" queried the hurry letter.

1. Its Value.

The consensus of replies came thus: "The value of the mission study class is beyond estimate." And why?

First, it creates interest; it wins to missions the non-believer in missions.

Second, it intensifies the interest of individuals already interested; broadens their horizon; trains for usefulness; and stirs to a burning de-

sire to be about the Master's business to be used to the limit of ability, time, prayer, means and all talent whatsoever.

Third, visible results. Increased giving and a stronger missionary organization.

The mission study class has therefore proven not only a stimulant but a permanent strength to the missionary society that fosters it. Its work is extensive and intensive. Its greatest value is not along intellectual lines—tho' there its value is great—but in the spiritual uplift of individual and organization.

This estimate of the value of this factor in our work is not merely the theory of one individual but the dictum of those who know whereof they speak. Having seen the product they are competent to speak of its value.

2. Its Possibility.

Is the successful mission study class a possibility? This score of women chosen at random from city, town, village and country say it is. Hear them: Given a leader with a vision, consecrated, willing to make sacrifice, giving her best of time and effort, prayerful, patient, persistent, efficient (remember, this is a composite)—in short, a leader prepared spiritually and intellectually with just a few others to stand by her in prayer and effort, and "a successful mission study class is a possibility." Of this the 1,000 W. M. U. mission study classes reported this year are an embryo proof.

Today my conviction is that the mission study class may become—nay, is destined to become—the factor, humanly speaking, of our greater future; and today my prophecy is that the coming year will see a doubling, trebling, possibly a quadrupling of the mission study classes and the number of women having a part in them.

Can it be that we have not certain women because we have wrought amiss? However that be, truly the hour is now at hand for our enlargement.

3. Its Possibilities.

Perhaps we may congratulate ourselves that the W. M. U. mission study idea is yet too new to have crystallized. It is adaptable—clay in the hands of the potter. It may be shaped to meet the need—its one essential, perhaps, a group of women studying (or reading, if you will) a mission book. Concrete instances may be: A tiny group of village women studying the booklet, "Bible Conception of Missions," a missionary library traveling among farming folk, a drawing room circle of cultured women opening wide eyes at the realization that missions is so broad; it encompasses the world and so high that it touches heaven—that mission study idea wrought in the direction of its trend, cares for questions of sociology, race betterment in its broadest sense, child welfare, the wage-earning woman and the world's backward races. And that it cares for all this with a backing of "all power" such as no other organization can ever claim—a backing that will command success when all else has failed.

This is but a suggestion as to the possibilities of the mission study class idea. Let us realize them. We may. Resultant will be: A whole-hearted influx of certain other women into our ranks inquiring the way; some narrowed lives of monotony made broad and beautiful with intelligent and loving service; and a turning of some others from imported religions, the utter ugliness of whose root has been revealed through mission study. Read between the lines what you will. He who runs may read much. And think this through, some of you bright women.

4. Book Choosing.

I repeat, the mission study class idea may become—nay, is destined to become the factor in the greater W. M. U. But if there is to be a speedy fulfilling of this, then necessary thereto is the wise choosing of textbooks for study. Library committees and study class leaders would do well to know for themselves what they put before their classes, what they send out in traveling libraries. Don't kill your chances by the choice of the wrong book. Study your

women and study your book before trying to bring them together. "The book! The book!" There are books and books, even in missions. There are books, dry, desiccated, that should keep well on the shelf—the bookseller's. Leave them there! But there are other books born of rare spirits, books that charm, inform, inspire. And happy am I to believe such a book from a pen of irresistible charm has been chosen for general study during the jubilate year.

The theme of the book is the history of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, its title "In the Royal Service," and—do I need to tell you?—its author is our own Miss Fannie E. S. Heck! One guessing at the book's charm, wonders not that the author wishes that the words "mission study" or "text book" be not used in connection with it. While it should and doubtless will be widely used by mission study classes, it will be of large interest to the individual reader and of such historic value as to become a permanent contribution to Southern Baptist Convention history.

In the appendix of this 250-page book will be found a list of the W. M. S. in Southern Baptist Convention churches before 1845, W. M. U. constitution, copies of an old church record, etc.

Charmingly suggestive as to the book's contents are the headings of chapters and paragraphs.

Note the title

In the Royal Service.

A glance at the contents:

Chapter 1. Early Days, 1800-1845. Some of the paragraphs listed: A Happy Song, An Iron Key, A New Word, The Garret Find, etc. Chapter 2. Trial by Fire, 1845-1888. The Growing Sphere of Women, The Rift between Northern and Southern Baptists; The War; Beginning of Woman's Work for Women in Baltimore in 1872; Expansion to State After State; Central Committees Beginning, 1875. Their Trials from Indifference and Opposition.

Some paragraph headings are: Day Dreams, Baptist School Girls, An Endowed Society, A Texas Pioneer, A Woman Who Made History, New Life from the Old, A Mother's Parting Words, A Friend at Court, A Georgia Scene, etc.

Chapter 3. Gracious Growth, 1888-1900. Expansion of Union on Various Lines. Paragraphs: Some Old Statistics, A Quiet Meeting, A Delicate Task, A Wonderful Constitution, The Question Answered, The Mission of a Letter, etc.

Chapter 4. Widening Service, 1900-1913. Under this will come Mountain Schools, Training School, Margaret Home, Y. W. A., R. A., Personal Service, etc.

Chapter 5. Light Bearers, Older Missionaries. About 10 sketches of home and foreign missionaries.

Chapter 6. Heralds of the Dawn, Missionaries, Home and Foreign, who have been out ten or more years and are now bearing the burden and heat of the day. The chapter closing with a call to the W. M. U. for magnificent service in the next 25 years.

Books will be ready for sale by The Baptist Record early in the fall. The price will be 35 cents and postage (paper) 50 cents and postage (cloth).

Our Opportunity.

Now is the day for enlargement. At last we are in a position to cause Southern Baptist women en masse to know that the work we are planning and achieving is worth while, even their while.

Let us use this book, written in so charming a style that it will be welcome alike in the hovel and the home of luxury, as an entering wedge. Our women must know—all our women must know, this that we are planning and achieving must no longer be done in a corner. Before the closing of the jubilate year and before the rounding up of our share of the great Judson

and church building fund, nay, necessary thereto, must come a marvelous influx of women rallying to the standard of the King. The Lord gave the word indeed and great must be the company of women that publish it.

FOR OUR COLLEGE GIRLS.

"What is so rare as a day in June?" unless it be a splendid college graduate as she goes forth from her alma mater to "reform the wide, wide world!"

The Woman's Missionary Union realizes that these girls both at graduation time and during their summer vacations go back in a large measure to places where they can easily put into practice the policies of the W. M. U. To help them do this, a W. M. U. college correspondent has been appointed in practically every State to keep in touch with the Baptist girls in the various colleges in her State. These college correspondents are in turn helped by letters and general advice from the college correspondent of the Woman's Missionary Union, Miss Susan Bancroft Tyler, who at the last annual meeting recommended:

1. That the Y. W. A. or W. M. S. invite, at the beginning of the fall term, the Baptist students of the college or State Normal School to attend the meetings of the society during the college year.

2. That a feature of the follow-up work of



MISS MARIA JOHNSON
Y. W. A. College Correspondent For Mississippi

each Jubilate be the enlistment, in every college town, of one or more interested women to co-operate with the State correspondent in holding the Baptist students.

3. That when practical teaching in a Vacation Bible School be emphasized as the personal service aim for students.

THE AUXILIARY IDEAL.

Our Auxiliary stands—

For prayer and the study of God's Word.

For study of God's work in His world and the advance of His kingdom.

For giving thought, time and means to hasten the day when all men shall know Him.

For temperance in thought, word and deed, and for the great cause of temperance in public and social life.

For the Christian observance of the Sabbath. For consideration, gentleness and Christian responsibility for the "other woman," with whom we come in contact in our homes, our communities and to the ends of the earth.

For a Christian womanhood which will maintain for itself and inculcate in others the highest standard of private and public integrity.

JUBILATE HYMN.

Almighty Father, Thee we praise,
Whose word brought forth creation!
To Thee our grateful songs we raise
In heartfelt adoration.
We magnify Thy love
All other gifts above,
And rapt before Thy face
We glorify Thy grace—
The grace that brought salvation.

O Christ the Savior, blessed Son,
First-born of all creation,
To thee as Lord be homage done
By every race and nation.
Great joy thy human birth
Gave to the sorrowing earth,
With light thy life was fraught,
Thy death a ransom brought,
Thy cross wrought out salvation.

O Holy Spirit, Paraclete,
Thine is the new creation
Of life begun and life complete
In man's regeneration.
O shed abroad thy light,
Dispel the gloom of night,
Create clean hearts within,
Subdue the power of sin,
Work out thy great salvation!
—Rev. E. C. Dargan, D. D.
Macon, Georgia.

ROYAL AMBASSADOR HYMN.

The King's Business.

I am a stranger here, within a foreign land,
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.
Chorus:

This is the message that I bring,
A message angels fain would sing:
"Oh, be ye reconciled," thus saith my Lord and King,
"Oh be ye reconciled to God."

This is the King's command, that all men ev'rywhere,
Repent and turn away, from sin's seductive snare;
That all who will obey, with Him shall reign for aye,
And that's my business for my King.

My home is brighter far than Sharon's rosy plain,
Eternal life and joy throughout its vast domain;
My sovereign bids me tell how mortals there may dwell,
And that's my business for my King.

—E. T. Cassel.

JUBILATE SONG FOLDER.

Containing words and music of songs and hymns sung at the great Jubilate meeting of May, 1913, and to be sung at all subsequent Jubilate meetings during the year is now on sale.

Price—5 cents per copy; 50 cents per dozen; \$3.75 per hundred.

In addition to Jubilate Song Folder, single copies, words and music, of organization hymns can be secured at the following prices:

"The Woman's Hymn," single copy, 2 cents, 10 cents per dozen.

"O Zion Haste," single copy, 2 cents, 10 cents per dozen.

"Be a Little Sunbeam," single copy, 2 cents, 10 cents per dozen.

"The King's Business," single copy, 3 cents, 10 cents per dozen.

"Take the Light," 5 cents per dozen copies, words without music, 2 cents per single copy, music without words.

"One Hundredth Psalm," 8 cents per copy.

Order any of the above music from Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md.

ASSOCIATIONAL MESSAGES

MISSISSIPPI ASSOCIATION.

The W. M. U. of Mississippi association is steadily increasing in number and interest, Liberty society having reached the standard of excellence. We find it difficult to get societies to report work done. Yours in the work, Ida Lazar, Vice-President.

NEW LIBERTY ASSOCIATION.

The greater number of societies have been organized within the last year and are as yet small but growing. New efforts are being put forth this summer. The older ones are doing good work. We are striving for a society in every church by the close of this associational year. Mary Lee Boozer, Vice-President.

YAZOO ASSOCIATION.

W. M. U. work is getting along nicely. We could do better, if all would realize the importance of our work, and the important part that we as a Union of the South, are taking in our history. Two new societies have been organized and old ones have taken on new life. Am expecting a good meeting at the association. Bell Stigler.

CAREY ASSOCIATION.

Carey association has four W. M. U.'s and one Y. W. A. We are few in number, but like the great man for whom we are named, hope to surpass the note of Mississippi effort through the ages, and have our share in his motto, "Expect great things from God; undertake great things for God."

Vice-President W. M. U.

ZION ASSOCIATION.

The work in Zion is progressing nicely. The new societies—four in number—seem eager to work. We are preparing a box for one of our missionaries. We number eight organizations and our secretary sends us a family of seven, but we are going to keep them, and show her that we can do things.

We are just beginning, and hope to have a society in every church in the association finally.

TISHOMINGO ASSOCIATION.

The W. M. U. was organized three years ago with only one society. At present there are six societies with the vice-president holding one day association meeting annually and four day meetings quarterly.

The W. M. U. is well equipped with officers, viz., Vice-president, recording secretary, and vice-president; council composed of five officers. Great increase in spiritual interest and enthusiasm throughout the entire association. Mrs. Lloyd Garrett, Vice-President.

MONROE COUNTY ASSOCIATION.

Some of our societies will be able to meet their obligations and some, perhaps, will do more. The new societies are growing slowly, but I feel you are with us at our association, and each represented, that the work will be better next year.

Sorry to say that we have not been able to organize as many Sunbeams and Royal Ambassadors as I contemplated, but we are praying over it, and I feel sure God is directing. Our Y. W. A.'s are doing good work.

Was the Y. W. A. at Aberdeen in the Monroe County Association that led last year. I feel they will do as well this.

Yours in the Master's work, Mrs. I. W. Rye, Vice-President.

KOSCIUSKO ASSOCIATION.

Kosciusko association has thirty-six churches with only eight Woman's Missionary Societies. Most of the churches in this association are country churches and that means it is hard to keep the societies alive. They are hindered from meeting sometimes by bad roads and other times by bad weather in winter time, and it is so easy after missing a few times to lose interest in the work.

We are advancing in the spirit of giving to the Lord's work, also have in some of the societies a well organized course in Bible study. There are about four thousand Baptists in this county, enough of them are females that we could keep a half-dozen workers busy for some time getting us in the harness. We are looking forward to the day when we shall be a mighty factor in the work for our Master.

We are hoping to have Miss Lackey with us sometime this fall.

Mrs. W. A. Roper.

CENTRAL ASSOCIATION.

Central association has been somewhat affected by the extreme summer weather, yet there are some who always report, and are like the stars that shine brightest in night's darkness. My heartiest thanks to these. Now that fall is approaching, I hope many more will write and tell what their societies are doing. Since our last woman's paper, new societies have been organized, mission study classes entered upon, tithing studied and in many cases adopted, and I hope we are moving onward and upward.

Will not each society send as many delegates as possible to the meeting of the association in October?

"On us thy providence has shone

With gentle, smiling rays.

O may our lips and lives make known

Thy goodness and thy praise."

Mrs. P. I. Lipsey.

Clinton, Miss.

THE TREASURE TEMPLE.

In addition to our regular apportionments, our Jubilate gifts for home missions are to be given to the church building loan fund; and for foreign missions to new buildings on the foreign field. We have, therefore, changed the mail mite box to one made after the pattern of a temple. The little "Treasure Temple" stands four-square, is very attractive and is now ready for occupancy by "tithes and offerings." These will be furnished free from W. M. U. State headquarters. To other organizations they will be sold at 50 cents per hundred from W. M. U. Literature Department, 15 West Franklin street, Baltimore, Md.

SUGGESTIONS IN GENERAL FOR JUBILATE PROGRAM AT W. M. U. COUNTY OR DISTRICT MEETING.

1. Let officer in charge of county or district W. M. U. work plan for meeting.
2. Set aside at least one and a quarter hours for the program.
3. Advertise this special feature in the county papers.
4. Encourage the young people to be present.
5. Take a Jubilate offering.
6. Urge each society represented to have an individual Jubilate celebration.
7. Report the meeting in the county papers.

YOUNG WOMAN'S AUXILIARY HYMN.

O Zion, Haste.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Refrain:

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior dying
Or of the life He died for them to win.

Proclaim to every people, tongue and nation
That God in whom they live and move is love;
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious,
And all thou spendest Jesus will repay.

He comes again, O Zion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face.

—Mary A. Thomson.

STATISTICS CONCERNING OUR WOMEN MISSIONARIES.

Home Missionaries.

Number doing port work	3
Workers among foreigners	10
Number stationed in Oklahoma	2
Number doing work among Indians	1
Number working in Cuba	4

20

Foreign Missionaries.

In Africa	5
In China	95
In Italy	3
In Japan	9
In Mexico	16
In South America	30

158

Total Home and Foreign women missionaries 178

A WORD.

In reply to numerous communications to Rev. J. R. Carter to fill special appointments and to hold meetings, he directs me to state to The Record readers that he has had a sort of nervous breakdown from overwork, is now in the Baptist Hospital, and will, therefore, be unable to comply with any requests for his services as above named. He hopes to be out soon, but will not undertake any extra work whatever.

Fraternally,

T. J. Bailey.

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NEWS IN THE CIRCLE MARTIN BALL

Pastor S. W. Sproles, of Marks, is assisting in a meeting at Pilgrim's Rest, Attalla county, this week. The prospect is good for a great meeting.

The committee on layman's work has decided to hold a convention in Jackson, February 10. There will be no general layman's convention next year.

Dr. George W. Riley, of Houston, is assisting Pastor Ball in a meeting at Mt. Nebo, Carroll county, this week. The meeting begins propitiously. Riley is an effective preacher.

State Mission Secretary F. U. McConnill has just closed a meeting with the church at Amarillo, Texas. There were 47 additions—35 by baptism. The church was greatly strengthened.

Dr. J. S. Dickerson, editor of the Chicago Standard, has been elected secretary of the board of trustees of the University of Chicago. He will continue his work as editor of that splendid paper.

Rev. J. M. Stone has resigned the work of the East Side Tabernacle church, Atlanta, Ga., and accepted the urgent call to the church at Mansfield, same State. He enters the new field at once.

Pastor D. J. Miley, of Gunn, writes: "I closed my meeting at Liberty church, Smith county, the 30th day of July, with seven accessions to the church—five by baptism." The pastor did all the preaching.

A good meeting closed last week at Mt. Pleasant church, Holmes county. Rev. J. P. Neal, of Ethel, did the preaching. There were eight additions—six by baptism. Rev. F. R. Burney is the pastor.

Pastor M. J. Derrick, of Ackerman, assisted Pastor F. R. Burney in a meeting at Harmony recently, in which there were 18 additions—10 by baptism. A good spiritual revival. J. S. Foster led the singing.

The Baptists of Waco, Texas, have decided to build a sanatorium in Waco for Central Texas. More Baptists are treated in the Catholic hospital than any other denomination. The work has already begun.

Pastor Job Ingram has resigned the pastorate of Kingfisher church, Texas. This closes his second pastorate with that church. It is not stated where he will go. He is a pleasing speaker and a good pastor.

Dr. A. T. Robinson, who has filled the chair of New Testament Greek for twenty-five years so efficiently, was presented with a beautiful silver dish, coming from the faculty. May he live long and continue to prosper.

It was the pleasure of this scribe to worship with the saints at Houston last Sunday. Dr. G. W. Riley filled the pulpit of the First church, Winona. Some fine echoes were heard from his sermon Sunday morning.

At Copper Hill, Georgia, Evangelist Foster, of Atlanta, assisted Pastor J. T. McHan in a great meeting. There were 95 additions to the church. The membership of the church was brought to a closer relationship with the Savior and each other.

Rev. J. P. Harrington, of the First church, Corinth, recently aided Pastor W. I. Hargis in a great meeting at Myrtle. The church was raised to a higher plane of spiritual living. Nineteen were received into the fellowship of the church.

Dr. J. W. Brouger, pastor of the Temple church, Los Angeles, Calif., will spend all of August lecturing under the employment of a lyceum bureau. Dr. Geo. W. Truett and others will supply his pulpit. Dr. Brouger is fine as a platform lecturer.

A fine meeting has just closed at Haye's Creek church, near Winona, in which the pastor was assisted by Rev. Geo. W. Riley, of Houston. The church was much revived. Eight additions. The work is prospering in that community in the face of opposition.

Rev. W. P. Price, pastor of the First church, Waycross, Ga., recently assisted Pastor M. H. Massey in a gracious meeting at Hartwell, Ga. Large crowds attended the services. The church was strengthened along all lines. There were 20 additions—most of them by baptism.

Rev. W. P. Winter, of Derma, assisted recently in a splendid meeting at Turnpike church, Pontotoc county. Several heads of families were received. Rev. Tom Winter is pastor. There were 21 additions up to Friday night. The visiting preacher was well paid, and one of the members received presented him with a nice suit of clothes.

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KINGDOM BRIEFS

The year in the Balkans seems to have ended again!

Rev. G. H. Suttle held his own meeting at Sison. One was received for baptism.

Rev. I. N. Strothen resigns at the Seventh street church, Memphis, to accept the care of Howell Memorial, Nashville.

It is said that John Roach Straton is being considered for the presidency of Mercer University. He is a Georgian, for several years pastor in Baltimore.

We are in receipt of a catalogue of Potts Camp High School. Prof. B. L. Burr, an alumnus of Mississippi College, is a success in that thrifty community.

Secretary J. C. Parker reports \$1,000 subscribed by the Indiana church for the hospital. This shows that somebody has been giving.

At Rock Bluff church, in Rankin county, Pastor T. J. Batton was assisted by S. G. Pope. Twenty-two were baptized, and five added by letter.

Pastor C. E. Dearman reports 17 received at Omar where G. T. Connerly assisted, and eight at Antioch in Rankin county, where Brother I. A. Hall assisted.

Pastor H. B. Price closed a meeting at Montgomery in which there were twenty-five additions. He is in a meeting at Union Hall this week having the editor to assist him.

Brother Patterson helped Pastor Basore at a good meeting at Waynesboro, closing the first part of this week. P. I. Lipsey supplied for him at Newton Sunday.

Brother W. H. Thompson, of Sumrall, assisted Pastor D. J. Miley in a meeting at Goodwater church, Smith county, in which twenty-one were received for baptism and three by letter.

Pastor W. G. Mahaffey is given a month's vacation by his people at Brookville that he may recuperate after the operation for appendicitis. He will spend it in Tennessee and with friends at Corinth.

Pastor W. H. Morgan, of Brookhaven, is enjoying a vacation in August among relatives in Aberdeen, and in the homes of his former parishioners at Shaw and Lyon. Meanwhile the walls of the new church are going up beautifully.

Pastor A. A. Venable is pastor at Causeyville, a progressive and intelligent community. The editor was with him at a meeting last week. The congregations increased to the close. The church seemed to be helped. There were added by letter.

Brother Bryant is pastor of the Universal Baptist church in the University of Illinois. They have their sessions in the Y. M. C. A. Auditorium. We should like to know more about this kind of church, its work and how it succeeds.

The Christian Index editorially and otherwise is making a vigorous campaign against the bill before the legislature of Georgia which would require the reading of the Bible in the public schools. Baptists have ever stood for freedom of conscience in every matter of religion.

The Biblical Recorder and The Baptist and Reflector have renewed the subject of a meeting of the Southern Baptist editors. We have felt the need of such fellowship and cooperation, and are ready to do what is possible to help the enterprise along.

The Christian Index, of Georgia, announces that Dr. L. E. Barton, who recently went from West Point, Miss., to Jackson Hill church, Atlanta, has been elected a director in the Index Printing Company and one of the editorial counselors, in which positions he succeeds the late Gov. Northern.

The daily papers report that the First church and the Valence street church in New Orleans have united, and that the pastors will work together. They are Brethren Alexander and May. The purpose is said to be to make one strong church. The New Testament plan seems to have been to multiply rather than unite.

Through the efforts of Mrs. W. M. Speed, of Afton, La., the Mississippi Baptist Hospital has received as a gift a set of silverware consisting of a dozen tablespoons, a dozen teaspoons, a dozen knives, and a dozen forks. In addition to this, Sears, Roebuck & Company, of Chicago, has made the hospital a present of ten dollars worth of dry goods.

An interesting sight at church at Causeyville recently was the appearance of five generations in one family. Sister Clark is 85 years of age, and gets in and out of a buggy unassisted and does most anything else that any average woman can. There were with her a son, his daughter and her daughter and this daughter's son—all the way from the great-great-grandmother down. A healthy country and vigorous race.

Dr. Milton J. Roseneau, professor of preventive medicine and hygiene in the Harvard Medical School, has been awarded the gold medal of American medicine for service to humanity during the past year. Dr. Roseneau has done notable work in the study of infantile paralysis. Through experiments he has proved that the stable fly is one of the chief, if not the sole means by which that disease is transmitted.—Ex.

Brother J. C. Parker helped Brother H. L. Johnson at New Liberty, where they had eight accessions and a great revival, and at Liberty Hill where ten were received. At both churches there was a liberal contribution to the hospital. At this latter place, Brother Johnson has been pastor for twenty-six years. The pastor's wife has just returned from the Memphis hospital where she staid

for four weeks. Thank the Lord for Christian hospitals.

Rev. G. W. Eichelberger, of Mississippi; Hon. H. H. Spooner, of Connecticut; and Dr. H. B. Carson, of Nebraska, have been appointed a committee to prepare a program for the National Anti-Saloon League Conference at Columbus, Ohio, in November, to launch a campaign for nationwide prohibition. It is expected that twenty thousand delegates will attend. Mr. Eichelberger says he will see that the South is well represented on the program.

The wires brought a few days since the report of the death of Deacon W. M. Connor, of Hattiesburg. He had been in failing health for some time, and went to Texas in the hope of recovering, but his friends were grieved to get the news of his going. He was a stalwart Baptist, a consecrated Christian, a useful leader in the work of the First church at Hattiesburg. May the peace of God whom he loved be in the hearts of them that suffer from his going.

The executive committee of the trustees of Clarke College and the special committee of the Education Commission, W. M. Whittington and P. I. Lipsey, met at Newton on the sixteenth. A proposition was made by those representing the college that makes more probable of its coming into co-operation with the convention. Many questions have to be settled and details worked out that have given both parties anxious hours of effort, but everything has shown a brotherly spirit of co-operation.

Brother N. R. Stone has resigned as president of Clarke Memorial College, and Brother M. O. Patterson has accepted the invitation of the trustees to preside. They have tried to induce him to accept the work previously when they were looking for a president, but he could not until now see his way clear to do so. He is well fitted for the work, having graduated at Mississippi College and taught there, and holding the degree in divinity. He will continue to be pastor of the church at Newton at least of doctor of theology from the Seminary for the present.

Brother N. R. Stone, since his return from a tour of Palestine, and other Eastern countries, has been giving a lecture in many places that has proven very popular and instructive. He has pictures of the most interesting points in his trip including those made memorable and sacred by the ministry of Jesus. These slides were secured in Jerusalem, and they are thrown on canvas very distinctly accompanied with interesting explanations. If you get a chance, have him come to your town or church. He is this week in a meeting at Chunkey with Pastor L. B. Campbell.

The good people of all denominations in Inverness unite in sending to The Baptist Record a copy of some resolutions passed concerning the valuable addresses delivered before them by Rev. W. M. Burr, of Cleveland. The addresses were all on the subject of "Tithing." They endorse the principle set forth and approve all Brother Burr said. They commend Brother Burr to all Christians, and

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Freedom and Authority in Religion

By EDGAR Y. MULLINS, D. D.

President and Professor in Theology in Southern Baptist Theological Seminary

THOSE who have become acquainted with Doctor Mullins' books, "Axioms of Religion" and "Why is Christianity True?" will welcome any new work from his pen. They will especially welcome one with the title given above, since there are no questions more insistent at the present time than those pertaining to freedom and authority in our religious allegiance.

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THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

recommend that he be invited to deliver the addresses at every place possible. Brother Burr is a Baptist who has made a special study of tithing, and has promised to give the readers of this paper some brief articles on this subject.

It is the shame of our government and of every Christian in the land that three hundred million dollars of its support comes from internal revenues collected from whiskey, beer, tobacco, snuff and playing cards. How long can a nation stand whose support is made by a combine or a compromise with the devil? When Satan said to Jesus, "I will give you all the kingdoms of the world and the glory of them if you will bow down to me," the Lord said, "Get thee hence, for it is written thou shalt worship the Lord thy God and Him only shalt thou serve." May the Lord deliver us from the league with Beelzebub.

One of the surest ways to make "hard times" is to talk "hard times" continually. A well man can be made sick, and a sick man can be killed by telling him how badly he looks. One of the most depressing experiences we have had for six months was to walk the streets of a town in which every other man was sitting down whittling and talking boll weevil and hard times. They looked fat, but talked lean. We didn't know whether it was the everyday subject of conversation or whether it was staged for that particular occasion to excuse themselves from paying two dollars for The Baptist Record. There was something dead, but it looked like it might be their religion.

The China agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments and portions (905,436 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies. The agent adds: "Notwithstanding the sending out of this enormous number of Scriptures, we were unable to supply all that were called for." Amid wars and rumors of wars which the newspapers now record, such facts are the more extraordinary. It would seem as though thus far the disturbance in China had fallen out for the furtherance of the Gospel.

The chief danger from the boll weevil is not in the injury it may do to the crops, though that is serious in some places, but in stampeding the religion of some of our people. In a number of places visited recently it was used as an excuse for failure to do some Christian duty. People who have more to eat than they ever had in their lives, who wear better clothes and live in better houses than ever before, are excusing themselves from financial support of some kingdom enterprise by mention of boll weevil. In the midst of plenty and good crops, a panic seizes them when money is needed for the spread of the Gospel. Let us deal fairly with the Lord and be honest with ourselves.

Have you a boy or young man in your home that ought to go away

to college this fall? The time is short; you can't afford to let him miss an opportunity for making the most of his life. A good college is one of the best helps for the making of a man. That college is best which trains his Christian life and fits him for usefulness in the Kingdom of God. You need not fear to send him to Mississippi College at Clinton, or if you are convenient to Clarke Memorial College at Newton, he will find good company there. Fortunately our girls do not need to go out of Mississippi for college advantages. There are no better men and women anywhere than those in charge of our schools for girls.

It is not enough to refuse to do evil. Paul says, "Abhor that which is evil." The only safe condition is where the soul revolts at the suggestion of sin. A person may not intend to yield, may not expect to fall into sin, but dailies with it, or is indifferent to it. A moral abhorrence of sin is the only safe attitude. Some people said of a money-loving preacher in Mississippi many years ago that they didn't think he would go to hell for a dollar, but they were afraid he would fool around the edge after it until he fell in. The only right attitude, the only healthy condition of soul is that which loathes evil, that hates sin, that is the enemy and outspoken active opponent of iniquity. "Abhor that which is evil; cleave to that which is good."

The following from S. D. Gordon is worth preserving and pasting in your Bible and using in your study of the word. It will give a better idea of the epistles of Paul: 1 Thessalonians fits in at Acts xviii, 5 and II Thessalonians in at verse eleven of that chapter. Professor Ramsey, of Aberdeen, the best recent authority on the subject, fits Galatians in at chapter xviii, 22, though for a long time some of us had it marked in at chapter xx, 2 and 3, as written from Corinth. I Corinthians fits in at ix, 10, probably written toward the close of the stay at Ephesus. II Corinthians comes in at xx, 1-2; and Romans probably at xx, 3. Then there is the prison group, written while Paul was a prisoner at Rome, but in his own hired house, Philémon, Colossians, Ephesians and Philippians would thus fit in at the abrupt ending of the book, i. e., Acts xxvii, 30-31. I Timothy and Titus are written after his release, and II Timothy during his second imprisonment, while he is waiting for his forced exit into the glory of the Master's presence.

Last Sunday was a good day for the saints at Winona. Pastor preached at both hours. Good congregations morning and night. Two splendid members received at the evening service. The Sunday School was large and enthusiastic.

Rev. J. B. Leavell has accepted the urgent call from the Oxford church to become permanent pastor. The great meeting just held, in which he did all the preaching, bound him tightly to them. He was born and raised in Oxford.

Swamp Chills and Fever Cure takes the place of calomel. At druggists.



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WHEN your sheds are full of machines and one or two are crowded out into the open, which is it that invariably stands outside, with the sun or the wind beating on it every day, drying and warping the wood, or with rain rusting the iron? It's the wagon. Other machines are stored away, dry and covered, yet many of them work for short seasons only. The wagon works the year around, is always under the strain of heavy burdens. It can't stand the strain of such a life for many years unless, like I H C wagons—

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By J. BENJAMIN LAWRENCE

Brother Lawrence preaches each Sunday to one of the largest congregations in Mississippi. The Columbus church has prospered wonderfully under his leadership. Yet he has found time to prepare and deliver this excellent series of addresses.

WHAT OTHERS SAY

The Western Recorder:

"The Biology of the Cross," by J. Benjamin Lawrence, has received unusually favorable mention from the press. It is written in the author's characteristic style, and is in many ways a remarkable book. The writer shows a clear knowledge of the Scriptural idea of the Cross, and its place and power in the scheme of redemption. The book is a unique presentation of the science of the Cross, as well as the divine teaching concerning it. The writer has broken ground that has been too long neglected. Anyone will be interested and benefitted by reading the book.

George W. McDaniel in the Religious Herald:

Mr. Lawrence has made a critical and sympathetic study of the Cross in its relation to modern life. The immediate object of his investigation was the preparation of six lectures to be delivered before the Southwestern Theological Seminary. He has given his valuable material to a large audience by presenting it in book form. He sets the Cross in the very center of human activities and shows how all life flows from the Cross. The book is a fresh presentation of a vital subject. The chapter on "The Psychology of Faith" is worth the price of the book.

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THE BAPTIST RECORD

JACKSON, MISS.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

August 31.
ISRAEL AT MOUNT SINAI.
Motto: "Let us have grace whereby we may offer service well pleasing to God with reverence and awe."—Heb. 12:28.

"Sinai" has two syllables, accent on the first, and vowels long i sound. This is the first long stop. They staid here about a year. It is a high arid place with a mountain rising very abruptly from the plain.

We are confronted with more or less mystery about the giving of the law. They did not keep it, although they had promised to do so. It was not intended as a plan or method of salvation. "Therefore by the deeds of the law shall no flesh be justified in His sight."

Then what was it for? One purpose it was to serve as to exhibit the moral perfection of God. It would establish a moral standard so high as to give together a new conception of the requirements of righteousness. It was a view of new mountain summit of purity. It denounced idolatry; condemned falsehood; prohibited covetousness; approved the one-hundred and sanctified seventh day, the Sabbath; put a premium on honoring parents; and in fine, gave a transcript of the divine holiness.

Still such a standard is of no avail unless it can somehow be realized in the life. What practical benefit can come from it? Paul says, "Moreover the law entered that the offense might abound, but where sin abounded grace did much more abound." The law reveals the sin and condemns the sinner, but grace comes in and takes away sin by the shedding of blood.

Paul says, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." The law was not given to save men, but to condemn men. Again the apostle says, "I had not known sin by the law." The law is God's perfect measuring rod laid on our sin. The law is a bright light shining in the dark cellar of man's heart, to show him the vermin and filth which infest his nature. Let those who think they are good measure themselves by Christ's spiritual interpretation of the law.

Not the law of adultery only, but the lustful look at a woman who passes the street corner smashes the holy law of God, and covers the offender with guilt which nothing but the blood of Christ can wash out. These lying Pharisees who claim to have kept the whole law know nothing of its spiritual nature and its awful holiness. "Law is the diagnosis, and the Gospel is the remedy for the disease. The law tells the patient how sick he is; the Gospel cures him."

Pastor Barton Entails Obligations.
The Lord accounts His past favor. "I bore you on eagle's wings, and brought you unto myself. Now, therefore, be that 'therefore' if ye will obey my voice, indeed, and

keep my covenant, then ye shall be a peculiar treasure unto me above all people." What could fix a greater obligation to Godly conduct more firmly upon us than being partakers of God's mercy? Moreover, knowing God's grace experimentally more than all things else gives the disposition of heart to obey Him.

A Big Promise Poorly Kept.
They said, "All that the Lord hath spoken we will do." They did not say, "We will endeavor to do," or "In His strength will we do." The man who promises to do all God requires would better pray as an old saint did, "Lord, give what Thou requirest and then require what Thou wilt." It cannot be done in any other fashion. Paul says, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Some think that the fifth and sixth verses speak of a covenant of grace, which they abandoned and then the Lord came to them in "a thick cloud."

Preparation for Meeting with God.
"Go unto the people, sanctify them today and tomorrow." They were to get ready for the meeting with God the third day. What a great thing if each family, after getting ready for church Sunday morning, would spend a quiet half-hour in songs, Bible reading and prayer, in preparation for the services of God's house! Suppose you try it and see if the whole day in the church does not mean more to you. The decorum of the congregation before the services in the average Baptist church is shocking. The chatter, the merriment, the hilarity, the uproar and fun would do credit to a baseball mob waiting for the game to begin, but these do not suggest a place of worship wherein a few moments men are to try to realize that they are in the courts of the Lord. We can learn much at this point from the Roman Catholics and Episcopalians. There is no sanctity in a place, neither is it wicked to be pleasant and indulge in rippling laughter, but every thoughtful person will agree that dignity and decorum of manner become the house of God, and that sober mien and reverent meditation will promote a devotional mind and worshipful heart.

Don't dope with calomel. Swamp Chill and Fever Cure is better. At your druggist.

The announcement comes that Dr. T. W. O'Kelly, of Raleigh, N. C., has declined the invitation to become president of Mercer University, Ga. This is a great disappointment to the brotherhood of the State.

LOOKOUT FOR THE HEALTH OF YOUR HORSES THESE HOT DAYS!

Much of the sickness that impairs the health of work stock has its beginning in ordinary ailments of the organs of digestion or elimination. Stomach, liver, kidneys and bowels of animals are quickly benefited by the use of BLACKMAN'S MEDICATED SALT BRICK.

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American Baptist Publication Society
514 N. Grand Avenue, St. Louis, Mo.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE JOY OF MANLY CONTEST.

George had been working hard all the evening over the twentieth chapter of the first book of Caesar. At length he closed the book with a slam. "I think I won't go to college, after all," he said to his family.

"Why not?" asked his father in surprise, for the great ambition of George's life had always been to go to college.

"Because the entrance examinations are so hard," said George. "I'd have to work and worry all this year to pass my preliminaries and then go at it again harder than ever for the finals. It's no joke!"

"That's true," said his father, gravely. "It isn't a joke. What will you do instead?"

"Oh, go to work somewhere," George answered easily, as visions of money in his pocket on Saturday nights and care-free evenings without lessons rose up before him.

"Let's see," replied his father. "That means getting up an hour earlier every day than you get up now. It means starting in as an errand boy on a par with the boy who was blacking boots last week. It means no more afternoons to play in, except, perhaps, on Saturdays in the summer. It means doing exactly as you're told all day long, or else hunting for a new job. It means staying an errand boy, or a porter, or perhaps a clerk at ten dollars a week, unless you work harder than you ever had to work at school. No one makes any advance in business without hard work."

George sighed dismally. "It's work, work, everywhere, and I hate work!" he said.

His father turned upon him sharply. "If you forget everything else I have ever told you," he said, "at least remember what I tell you now: The man who hates work goes through life with a ball and chain dragging after him. He has a curse upon him that blasts his life. The hobo and the tramps are haters of work. So are most of the men at the bottom of the industrial scale. They hated work and dodged it, and slighted what they had to do, and did just enough to hold their jobs, and they stay at the bottom, hating work still!"

Suddenly his father's tone changed. "When we saw the football game at Cambridge last year," he asked, "do you remember the inscription on the Stadium, 'Dedicated to the Joy of Manly Contest'? Learn that 'joy of manly contest' with hard work, my boy."

"Don't run away from work, George! Don't be afraid of it! Meet it bravely with the joy of manly contest in your heart, and day by day you will begin to find the struggle good, and out of it will come one of the supremely great and enjoyable things of life!"

George sat quiet for a time. Then his jaw closed with a snap. "I'm going to begin right now," he said, "and I'm going to know what

this chapter's about."—Youth's Companion.

MRS. HARGROVE'S CUSTARD PIE.

Jennie N. Standifer.
(Continued from Last Week)
"Whose is dis, chillun," she asked. "Somebody must a hit hit in de stove warmin' closet and forgot hit, for hit's plumb' dried up!"

"It's Bessie's custard pie!" cried Jim, laughing.

"I wasn't hungry," stammered Bessie, her face turning very red.

"Why didn't you give it to someone else?" asked Tina. "Mother said it was to eat at once. That's what I call—"

Tina was interrupted by her mother coming out of the lawn with an old, white-haired lady, dressed in a stiff black silk gown.

"These are my boys and girls, and their two little friends, Mrs. Hargrove," Mrs. Bramlet was saying. "This is the lady who sent us that delicious custard pie, children."

Jim remembered his manners at once and held out his hand.

"That pie was glorious!" he declared enthusiastically. "It couldn't be improved upon."

The old lady smiled delightedly. "It was such a delicious pie that I'll never be happy until I get your recipe and learn to make one most like the one you sent us, Mrs. Hargrove," cried Tina, warmly.

Mrs. Hargrove patted the little girl's head as if much complimented. "That pie was good—gooder than anything else," little Ben smacked his mouth at the mere remembrance of the dainty.

Mrs. Hargrove stooped and kissed him.

"You are a darling," she beamed admiringly.

"I et every bit of mine," continued Ben, glancing at the little wilted morsel lying on the bench by Bessie.

Mrs. Hargrove spied the slice of spoiled pie and asked anxiously:

"Couldn't you eat your slice, dear?"

"I wasn't hungry," stammered Bessie.

"She hid her'n in de warmin' closet and hit spoiled on her," apologized Aunt Becky.

Mrs. Hargrove flashed the blushing little girl a look of disapproval and disdaining to ask questions, passed on to the flower garden with Mrs. Bramlet. The other children followed. Bessie began to cry.

"Don't you fret, honey," comforted Aunt Becky. "I'm goin' to make you a custard pie as good as ole Mis' Hargrove's or mighty nigh hit."

"It isn't the pie—it's what folks think of me," sobbed the little girl.

"They gwin ter think better o' you after this, chile. You bin had a way o' hidin' vittles and sich to make tuther chillun hanker attur 'em, but you dun bin cured o' hit now."

"Yes, I'm cured," agreed Bessie.

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A. W. VAN HOOSE, Pres., Box 48, Rome, Ga.

The Valence street and First churches of New Orleans, have been merged into one. L. T. Mayes and C. T. Alexander become co-pastors. They propose to sustain services at six different points in the city. This is rather a unique procedure. It may be for the best.

Dr. A. V. Rowe, our consecrated and efficient secretary of missions, is constantly on the go now pressing his work of State Missions. Let every pastor bend his energies toward this work for the next two months. Everything should give right of way to our own State Mission work now.



HILLMAN COLLEGE

FOR YOUNG LADIES

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Asheville, North Carolina.

DEATHS

MISS EVA WEATHERSBY.

The sad news came to us Monday, the 28th of July, that this dear girl of 18 summers had fallen into the last sweet slumber.

Her remains were brought here to the town of her nativity the following day.

In the silence of broken hearts we bowed over the dear form of our Eva, and from the depths of our souls went up a cry to Him who "came to bind up the broken-hearted." The "taking away" of Eva has called us out of the sunbathing soft and bright into the darkest night, and around us the storm beats loud.

As we cry for help, the Master whispers, "Lo! it is I." Above the tempest He sweetly says,

"Beyond the darkness lies the perfect day;

In all thy paths I lead the way."

After fitting words were spoken by her once loved pastor, Brother Morgan, tenderly, lovingly, friends laid her beautiful body in Woodlawn cemetery. Beneath as fair and lovely flowers, as loving hearts could ever bestow, we left her.

There beside "Numpapa," (grandfather Smith) whom she so fondly loved, and whose affections were entwined about her, she sleeps; awaiting the coming of Him who is our resurrection and life. Then shall her sweet spirit return, and in His likeness she shall awake.

"Aunt Ida."

Summit, Miss.

Will Relieve Nervous Depression and Low Spirits
The Old Standard general strengthening tonic, GROVE'S TASTILESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

MRS. JANE BROWN.

The announcement of the death of the good woman whose name is written above, was not unexpected on the part of her friends and loved ones. Some months ago tuberculosis made inroads into her health, and for weeks prior to her departure, it was apparent to those who watched by her bedside that in a short time the end would come. It came on the morning of the 6th of August. For weary weeks she had suffered, and while the paroxysms were on, she prayed that she might go, for she felt that it was far better, and yet in the good time of our Heavenly Father she was permitted to live, and in the midst of great suffering bear testimony to the good hope which cheered her heart, while rapt visions of beautiful scenes, and the sweet cadences of entrancing music made her beside a holy place, as with subdued tones she told us of things that made us feel surely God is here, and heaven is not far away.

Mrs. Brown was the daughter of these sturdy old time settlers, Mr. G. W. Young and wife, to whom were born W. L., Miss Sue, and Mrs. E. F. Brown, Mrs. Pitchford and the subject of this sketch. She leaves a daughter, Miss Alma Brown, and a nephew, the son of W. L., whose untimely departure is remembered

THE WOMAN'S COLLEGE

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By reason of its location in Richmond, the Woman's College affords superior advantages for the higher education of young ladies. The expenditure of a million dollars could not duplicate such advantages outside such a city. Able faculties in all departments. Usual College degrees. Special advantages in music. Students have use of Virginia State Library and access to numerous museums. Health record remarkable. Terms moderate. Write for catalogue.

James Nelson, A. M. LL. D., President.

as having occurred some two years ago. She was a member of the Baptist church at Lexington for 48 years, and as long as it was possible was constant in attendance on its services, and faithful in the support of its work. The beautiful home where the family has resided for several years in loving association, has been exchanged for a home in the many-mansioned house which her Savior has prepared, and to which He has given her welcome. She has heard the word from His lips, "Come blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, visions of which were granted her, and under their charm she entreated friends and loved ones to meet her there. On the day before her departure in an ecstasy of joy, she repeated the first verse of Psalm 103, "Bless the Lord, Oh my soul, and all that is within me, bless His holy name," again and again repeating the last clause, "bless His holy name." She expressed herself as being extremely happy as she looked to the re-union with loved ones and friends and to be ever with the Lord, in the land of the redeemed.

There is a land of pure delight,
Where saints immortal reign
Eternal day excludes the night,
And pleasures banish pain.

There everlasting spring abides
And never fading flowers
Death like a narrow sea divides
That heavenly land from ours.

A. V. Rowe.

Prescription For Liver Troubles

Bond's Liver Pills are from a prescription that originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid liver or bowels. If your druggist cannot supply you, send to us. 25 cents everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

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MISS EVA WEATHERSBY.

Whereas, a kind and loving Father has called up higher our beloved, efficient and faithful classmate, we bow in humble submission to His will assured that our loss is her eternal gain. She sweetly breathed her last—fell asleep in Jesus, finished her course, and has gone to her rich reward.

Resolved, That we weep not as those who have no hope, but we are assured that she has exchanged the sorrows and pains of earthly life for a heavenly one of peace and rest.

Resolved, That we tender her bereaved family, our class and the church she loved, our love and sympathy, praying that we may emulate her example.

Resolved, That as a class and Sunday School, we will renew our interest and energies as a memorial to her faithfulness. In the school of Christ she learned the beautiful lesson of patience, unselfishness and gentleness, and these graces adorned her sweet young life.

"We are quite sure
God will give her back—bright, pure, beautiful;

We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between

The Here and There.
When we shall wake
We are sure we shall be very glad
That for a little while we were so sad."

Shaw Baptist Sunday School.
Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists

BILL EVAN FORTENBERRY.

Bill Evan Fortenberry, the little son of Brother and Sister George Fortenberry, was born February 16, 1909, and died July 26, 1913.

He had been in poor health for several weeks, but was thought to be improving, when he was taken suddenly worse July 26th and died within a few hours.

He leaves a father and mother and four other brothers and sisters to mourn his death. His little body was laid to rest in the Pope cemetery at 5 o'clock Sunday afternoon, July 27th, the writer officiating at the funeral service. May God sustain the bereaved.

Yours in the work,

J. W. Weathersby.

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MRS. A. A. LOMAX.

Whereas, God in His goodness, has seen fit to call our sister, Mrs. A. A. Lomax, to her home in heaven;

Resolved, that we, the members of the Ladies' Aid Society of the First Baptist church, of Greenwood, Miss., do offer our sincere sympathy to her bereaved family, and may the Great Comforter cheer their hearts.

Resolved, that while we miss her, we submit ourselves to the will of our Father who is in heaven. We commend her long and useful life as a busy pastor's wife and her unseen

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Open air work and open air exercise are possible throughout the school year. Pupils enjoy frequent walking trips, picnics and interesting jaunts to Wonder Cave and other spots of natural interest. Ten days' camp at Foster's Falls, beginning August 23.

Offers work in all departments of the standard institution; preparatory and finishing courses, with special advantages in Music, Art and Expression. The brilliant lectures, superb music and delightful, educating entertainments of the Assembly are open to Pupils.

Strong moral and spiritual influences with beautiful chapel services by Rev. Wm. Porcher Du Bose, S.T.D. scholar and author, formerly Dean and Professor at Sewanee, now a resident at Fairmount. Wholesome and abundant table furnished from the College's own farm, orchard and Jersey Dairy.

Regular session opens April 9 and closes December 17. Autumn term begins September 23. Enter any time. For descriptive catalog, address

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assistance that helped him to carry on the work of the Kingdom.

Resolved, that a copy of these resolutions be sent to her family, to the city papers, and The Baptist Record, and spread on the minutes of our society.

Mrs. W. B. Dickens,
Mrs. J. E. Mann,
Mrs. C. V. Edwards.

MRS. ANGIE WEEKS.

Whereas, in the dispensation of an allwise Providence we have been called to mourn the death of our friend and sister, Mrs. Angie Weeks who departed this life on July 13, 1913, after an illness of several months which she bore with a beau-

tiful Christian faith and resignation that the Lord's will be done;

There, be it resolved

First, that we as a society have lost an earnest Christian worker, her friends a warm-hearted and true associate, and her family a devoted mother.

Resolved, second, that whilst we grieve and feel the loss we have sustained in the death of our co-worker and whilst we extend our sincerest sympathy to the family, we point them to Him who doeth all things well.

Resolved, third, that these resolutions be sent to the Kosciusko

Courier and The Baptist Record and a copy be sent the family.

Mrs. M. V. Allen,
Mrs. J. W. S. Guyton,
Mrs. J. B. Perry,
Committee
Baptist Ladies' Aid Society
Sallis, Miss.

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TRUSTEE SALE.

Under a trust deed executed by Della Middleton, recorded in the office of the Chancery Clerk of Hinds county, Mississippi, at Jackson, I will on September 4, 1913, within legal hours at the east door of the court house of said county in the City of Jackson, expose for sale at public outcry to the highest bidder for cash, Lot 9, Block A of the McLeod-Garner survey in said county now in possession of said grantor.

H. BRAME,
Substituted Trustee.

August 11, 1913.

Did You Know?

J. E. Brown is an Academy at Blue Mountain, Miss., where a boy is played with, stayed with, eaten with, slept with, watched after, and cared for every day, every night, all the time during the season.

He trains the boy for this meat-and-bread world. He prepares him for college. He disciplines him, instructs him and shows him there are two standards for life, and teaches him the answer to each one.

Write him for information concerning the largest Boys' Training School in the State, and one of the best in the whole South.

The State of Mississippi.

To Lula Lule.

You are commanded to appear before the Chancery Court of the first district of Hinds county at the court house in the City of Jackson, Mississippi, on the first Monday of January, A. D. 1914, to defend the suit in said court of James Lule wherein you are defendant.

Witness my hand and the seal of said court this 12th day of August, A. D. 1913.

W. W. DOWNING, Clerk.

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SUGGESTIONS FOR JUBILATE SUNBEAMS.

Teach the children what the Jubilate celebration stands for, the meaning of the word, and its correct pronunciation. The number of new bands reported at the annual meeting can be pointed out as the result of enlistment, representing the faithful work of some boy or girl, as well as a cause for rejoicing. This rejoicing can be expressed in their Jubilate gifts, which should be quite distant from their regular offerings and be considered as a happy privilege. If the money given represents self-denial so much the better; it will be as a sacrifice of praise bringing a sure blessing.

The Woman's Missionary Union history, "In the King's Service," written by our president, Miss Fannie E. S. Heck, can be adapted to the understanding of the children by their leaders and should be the study book for Sunbeams throughout the year, in connection with their monthly lessons on missions.

It is further suggested that the Union colors, lavender and white, be worn at all Jubilate meetings, that they sit together and that they sing their Sunbeam song. The rally cry might be recited in unison or set to a simple air and be sung by them.

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

The meeting at Mount Nebo, Carroll county, in which the pastor was assisted by Pastor Geo. W. Riley, of Houston, closed with a good revival in the church. Eleven additions to the church.

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SUNBEAM HYMN.

Be a Little Sunbeam.

Be a little sunbeam everywhere you go;
help to drive the darkness from this world below;
you will see the shadows swiftly flee away,
if you'll be a sunbeam every day.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.

I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, sleeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and decide for herself. Then when the doctor says—"You must have an operation," you can old or young. To Mothers of Daughters, I will explain a simple home remedy, which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Chorus:

Be a little sunbeam though your light be small,
Let its gleam of beauty o'er the darkness fall;
You will see the shadows swiftly flee away,
If you'll be a sunbeam every day.

Be a little sunbeam everywhere you go,
Shine, O shine for Jesus with a radiant glow;
Little ones may help this dark world to illumine,
Sending golden sunshine through the gloom.

Be a little sunbeam shining bright and clear,
Some one may be wandering in the darkness near;
You may help to scatter shadows of the night,
Leading unto Christ who is the Light.

—Alice Jean Cleaton.

TO PREVENT BODILY ODORS

from the skin, mouth, armpits and feet or internal organs, dissolve one teaspoonful of Tyree's Antiseptic Powder in a pint of water and use as a wash, gargle or douche. All disagreeable odors stop at once, while the cause is soon removed by the purifying properties of this antiseptic lotion. Invaluable as a douche, enema or spray for cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail) and if not pleased, return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to all who write mentioning this paper.

Three members of the department of geography in the University of Chicago have collaborated in writing a new geography for secondary schools, and it is now published under the title of "Modern Geography for High Schools." The volume, of four hundred pages, is supplied with many illustrations and maps. The authors are Professor Rollin D. Salisbury, head of the department of geography; Associate Professor Harlan H. Barrows, and Assistant Professor Walter S. Tower.

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